

Divine Astrologic.  
OR,  
A Scripture Prognostication  
OF  
The sad Events which ordinarily arise  
from the *Good Mans FALL*  
by *DEATH*.

Being the substance of a SERMON Preach-  
ed in Stephens Walbrook, Jan. 19. 1657. At the  
Funerals of the Honourable Colonel *WIL-*  
*LIAM VNDERWOOD*, one of the  
Aldermen of the City of London.

By *GEORGE COKAYN*, an unworthy Teacher of the  
Gospel at *Pancras Soper-Lane, London*.

*Eccles. 4. 2, 3. Wherefore I praised the dead which are already dead, more then  
the living which are yet alive. Yea better is he then both they, which hath not yet  
been, who hath not seen the evil work that is done under the Sun.*

*Anima absolvitur, corpus resolvitur; quæ absolvitur gaudet, & quæ resolvitur  
nihil sentit. Ambr. De bono mortis.*

*Pios ac probos viros Deus eripit è vita, quum statuit gravius animadvertere in  
populum suum. Calv.*

*LONDON,*  
Printed by *Robert White*, for *Thomas Brewster*, at the sign of the  
three Bibles at the West end of *Pauls*. *Anna Dom. 1658.*

Divine Affections



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To my much honoured Friend in the Lord,  
 Mrs *Alice Underwood*, disconsolate Widow to the  
 late Worthy and Religious Patriot, Colonel  
*William Underwood*, one of the Aldermen of the  
 City of *London* : Grace and Comfort from the  
 God of all Consolation through Jesus Christ be  
 multiplied.

Beloved in the Lord,



*A* D I not some hopes, that the presenting of  
 the ensuing discourse to you, might through  
 the good hand of God upon it, be sanctified as  
 an allay of your sorrow for your great loss, I  
 should never have complied with your and your  
 Relations importunities, to adventure it upon  
 the publick stage. But when I seriously con-

sider how exactly the subject is calculated for all your conditions,  
 and for the publick also, I was willing so far to offend my own  
 Genius, as that I might thereby ( though but in the lowest de-  
 gree ) be somewhat serviceable to a Family, ( and therein the  
 publick ) which ( upon several important accounts ) I so much  
 love and honour in the Lord.

I had for a while abiding with me some thoughts, ( which were  
 almost grown up to resolutions ) of filling this Epistle with some  
 due and proportionable remembrances of the Name and Worth of

A

your



# The Epistle

your late nearest Relation now with the Lord. But observing in all my visits, how near you have been, and still are, to be swallowed up with over-much sorrow, I have altogether changed my purpose, and am resolved to offer directly no new occasion unto the multitude of your sad and perplexed thoughts about this thing. Especially being confident, that though not a word of him be spoken here, yet we shall never find his, as Cicero did Archimedes his Tomb, in vepretis, over-grown with Briers and Thorns. For he dyed possessed of an Interest in that promise, The memory of the just is blessed, &c. And the Righteous shall be in everlasting remembrance.

Prov. 10. 7.

Psal. 112. 6.

ἐἰς μνημόσυνον  
αἰώνιον ἔσται

Sept. 19. 1600.

Inter pios memoriam consequitur immortalem. M<sup>sc.</sup> in Loc.

I shall therefore wholly apply myself to the proposing of that which through the Lords blessing may contribute something to your spiritual relief and support, in this day of Anguish and Distress.

Rev. 6. 12.

σάχος τρίχ-  
vos.

Ruth 2. 10.

Exod. 15. 25.

2 King. 2.

21, 22.

Heb. 12. 5, 6.

ἐκλυε, Neq;  
animo Frangi-  
tor. Bexa. It  
is used some-  
times for the

loosening of the nerves.

Psal. 94. 19. Multi dolores, sed multæ consolationes; amara

vulnera, sed suavia medicamenta. Aug.

I must needs acknowledge that the Lord hath drawn a very dark vail over all your earthly enjoyments, insomuch that I believe, the Sun of all your outward comforts is become as a sackcloth of hair, that they send not forth their wonted influences to the reviving and chearing of your spirits. This makes you speak as Naomi did in the time of her Widowhood, Call me not Naomi, that is pleasant, but call me Mara, that is bitter, for the Almighty hath dealt very bitterly with me. Yet even in this condition the fountain of consolation stands open to you; for the tree of life, Jesus Christ, being cast into these waters of Marah, they are made sweet; he as the Sun of Righteousness brings healing under his wings, by which means, these waters, like the waters of Jericho, are healed, and become fit for the choicest of Gods children to drink of. Despise not then either the chastening or the consolation of the Lord; neither (faint) now you are rebuked of him; for whom he loves he chastens; yea sometimes he scourgeth also every Son or Daughter whom he receiveth. Oh say then as David did, In the multitude of my thoughts within me, thy comforts delight my soul.



# Dedicatory.

The wilderness is the place which God chuseth wherein to speak comfortably to his people, and gives of all other places the vally of Achor for a door of hope. Achor was a fruitful pleasant vally, wherein Israel did feed upon the first fruits of Canaan, and it was a door or in-let into that good Land; yet this place did God make to be vallis tribulationis, the vally of trouble, there did the Lord afflict Israel very sorely; however saies the Text, it is a door of hope. God doth sometimes afflict us most in what is nearest and dearest to us; yet such a condition he is pleased to make the largest in-let into the sweetest refreshments of his promises. Now then is the time for your Grace to work; when you are at the lowest ebb in your outward condition, then should Grace flow to the highest water-mark. Be not like that River in Peru, which runs only in the day when the Sun shines hot, but in the night is frozen, and so the current stoppt. Let it not be thus with your Faith especially; let it run with the swiftest stream in the darkest and coldest winter night of your affliction. That deep pit of trouble into which the Lord hath now cast you, doth give you a great advantage from its scituation, to behold with the eye of faith more clearly Iesus Christ the bright morning star. O look up then with a believing heart to him, who is touched with the feeling of our infirmities; by whom, as afflictions abound, so consolations abound also. Let nothing but faith take off your mourning weeds; if you come forth out of Gods furnace in the exercise of that Gospel-grace, you will be as pure Gold purged from your dross. You should diligently observe the Churches posture when she came forth out of the Wilderness of tribulations; she came saies the Text, leaning upon her beloved. This phrase leaning upon her beloved, notes not only confidence and recumbency, but familiarity also; as the wife throws her self into the arms of her husband. Thus do you come forth out of your Wilderness, leaning upon your spiritual husband with the recumbency and familiarity of a true Faith. But take heed you do not so lean upon Christ, as the Apricock-tree doth upon the wall, when all the while its root is in the earth. Surely the Lord calls you by this Rod, to be a greater stranger and pilgrim in the world then ever; and that you should be rooted more in Christ, and live in him in whom dwelleth earths and heavens fulness. It

Hof. 2. 14, 15.  
Per prophetas  
servos meos  
blande conso-  
labor illam.  
Chald.  
Josh. 5. 12.

Heb. 4. 15.  
2 Cor. 1. 5.

Cant. 8. 5.  
Eo summa fa-  
miliaritas in-  
dicatur qua  
solent aman-  
tes in sinus  
Amatorum se  
projicere.  
Brightman in  
Loc. 1



# The Epistle

Cant. 3. 6.

is observable, that when the Church came in this posture out of the Wilderness, she was, saith the Text, like Pillars of smoak perfumed with myrrh and frankincense, with all powders of the Merchant. She doth ascend to God from the powerful operation of the fire of the Spirit, and is so perfumed with the mediation of Christ (which is signified by the myrrh and frankincense) that she smells sweet in the Nostrials of God, and is welcomed by him into the holiest of all. Oh do you daily wait upon the Lord, that such happiness as this may attend your conduct out of that Wilderness whereinto this extraordinary providence hath led you.

In the mean time, search the Scriptures for a word which may agree to your condition, and beg the Spirit to interpret and apply. It is seasonable for you to enquire, what comfortable words God speaks to Widows, of which number his Providence hath now made you one; I shall briefly commend to you, what at present occurs to me, that may fully come home to your case.

Exod. 22. 22,  
23, 24.

1. God doth in an especiall manner protect the Widow; he will in this respect be an Husband to her, and see that none shall afflict her. Observe what strict charge he gives about her; Ye shall not, saies he, afflict [any] Widow or Fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, &c. You see with how much care and tenderness the Lord doth shelter every Widow under the shadow of his wings.

Deut. 24. 19,  
20, 21.

2. He daily provides for her; she may go with an especial freedom to Gods Treasury, and receive whatsoever is requisite for her. The Lord still gives her a share in all the distributions he makes to others. If a sheaf were left in the field, the Lord orders the owner not to go back and fetch it, but to leave it for the Fatherless and Widow. What remained of any ones Olive Tree after the first gathering, was to be reserved still for the Fatherless and Widow. They were not likewise to glean their Vineyards, but to leave a considerable proportion behind for the Fatherless and Widows. So that you see the Lord will have her to reap something of what he hath given to others, and to enter into part of their harvest.

3. He



# Dedicatory.

3. He will establish to her all that he gives her. The estate she hath in this world, be it little or much, is better settled than any others. He establisheth, saies the Text, the border of the Widow; the utmost border and skirt of her estate will he lie furthest off, and may possibly be most desperate, the Lord will establish as well as that which is nearest to her, and seems to be most sure. What she hath, God will take care it shall not decrease. It was the Widows oyl in the Cruse, and the Widows meal in the barrel that did not wast. In case any molest her about her Title to what she enjoys, God will be Iudge, and speak, yea determine all on her side; therefore it is said, he is the Widows Judge, and he executes the Judgement of the Widow. Her name in Hebrew comes from a word which signifies to be dumb or silent; she cannot now her head is cut off speak for her self; therefore God undertakes to plead effectually for her.

4. God looks upon the least expression of tenderness in any towards her, as a signal Act of Goodness and Religion towards himself: To give but a visit to the Fatherless and Widows, is accounted by the Apostle, pure Religion, and undefiled before God and the Father. Observe here how visiting of the Fatherless and Widow, hath obtained not only the name, but the very definition of Religion. This duty of the second Table is accepted with the Lord as a duty of the first Table. Therefore doubtless he is much pleased and delighted with works of this nature.

Thus you see, though your state at present be very sad, yet the Lord hath not left himself without sufficient witness of his tender compassions towards you. Do not you refuse then to be comforted. You should indeed search and try diligently your own heart, and see what the Lord strikes at in this near tryal, and beg of him to cast out of you any accursed thing which he finds there; but still take heed you mourn not as one without hope, as one that hath no promise, no Christ or God to take up Sanctuary in.

Let not the consolations of God be small with you. I would close up this Epistle with that word of Peter, Humble yourselves under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sensible of the Lords dealings with you, and lie very low before him, knowing there was need that you should be [thus]

Prov. 15. 25.

Firmos faciet

Terminos vi-

dux. Vulg.

צב' significat

stare disposi-

tum suo or-

dine & loco

tanquam in

militia seu in

præsidio.

Mollerus.

1 King. 17.

16.

Psal. 68. 5.

Deut. 10. 18.

James 1. 27.

עניוה' וצדק.

19. 3. aeg.

1 Thes. 4. 13.

Job 15. 11.

An parvæ

sunt tibi, hoc

est, minores ut

non tibi suffi-

cient, &c.

Vat.

1 Pet. 5. 6, 7.



# The Epistle, &c

**Rom. 8. 28.** *afflicted; yet magnifie his Grace also, by believing that God doth so order his Providences, that All things shall work together for your good. To which end, the Lord give his blessing to your serious perusal of the ensuing Sermon, which I herewith present to you as a living testimony of my real desires to approve my self*

Soper-lane,  
Feb. 10.  
1657.


Your faithful servant in  
the work of the Gospel,

Geo. Cokayn.

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## The Introduction.



*I* is a sad affecting Providence that hath opened these doors to this Assembly, and given me an open door in this place to declare amongst you, through the Lords assistance, some part of the word of his Counsel.

*It is matter of much joy to see true heart-mourning to bear the greatest part in the Funeral solemnity of a Good man. For certainly the Lord proclaims something highly considerable to the Living, in the Death of eminent Saints.*

*When an Abel dies, he being dead yet speaketh. The* Heb. 11. 4.

*Lord sends the Living to the Mortuaries and Sepulchres of his own people to learn instruction. This hath been Gods work in England for these two last years, wherein so*

*many choice Trees have been translated into that richer <sup>transplanted</sup> soyl above, and so much good Corn gathered into the Gar-*

*ner. What sad changes and revolutions have these two*

*years made in many precious families in England, and in*

*this City especially! How many gaps and breaches have*

*been lately made in your severall Societies, by the sudden*

*plucking up some considerable stakes from amongst you! The*

*supreme Bench of Judicature in this City hath been*

*found out by the Lord in this day of visitation, and with-*

*in these few weeks time you have mourned over the dust of*

*two of their number (without reflection upon any) not in-*

*feriour to the best that are left, for faith in Christ, love to*

*all*

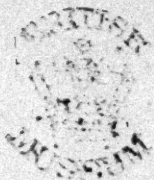


all Saints, and true zeal and integrity to the old cause, of maintaining the Native Rights and Liberties of their Countrey.

When such men leave us, the private loss is great, the Family-loss greater, the City-loss yet greater, the Nation all loss yet greater then that, and the Churches loss greatest of all. But alas, that which is in the womb of such a Providence, is worse then all the rest. Oh the little finger of that which such a dispensation doth prognosticate, is greater then the loyns of the affliction it self. Who can tell how much evil will arise from the Good mans Fall? Me thinks our hearts should fail us, when we see the faithful fail from amongst the children of men. When you see Pillars removed, what can be expected but the falling of the house? When the Lights are extinguished, darkness must needs follow. When Saints go to their rest, let the world look for trouble.

Psal. 12. 1.

Having therefore ( Brethren ) an opportunity by reason of your meeting together upon this sad occasion, to improve this providence; and the rather, because now, if at any time, your hearts are in a more serious and composed frame, I have resolved (though against my former practice and thoughts for many years together) in answer to the importunities of some very good friends, to speak a seasonable word to you about these things from the Lord, out of a suitable Scripture, which I beg your attention to, according as you have it written in, &c.



Divine





# Divine Astrologie.

ISAIAH 57. I.

*The Righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the Righteous is taken away from the evil to come.*

**T**H E S E words are *Isaiah's* funeral lamentation upon the death of some eminent good men in *Israel*: The occasion whereof some do collect from the 12. ver. of the former Chapter, where you have an account of the carriage and behaviour of many of the sons of *Belial*, in the day wherein the afflicting hand of God was abroad cutting down families and persons with the sword of death. At such a time as this, they say, *Come, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.* The Prophet mourns and sighs over such a wicked and wicked practice

Est vox Pa-  
torum, id est  
Scribarum.  
Corn. A Lep.  
in Lag.



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practice as this was, especially at such a time wherein the Lord was visiting and removing by death many of his precious people. Therefore saith he in the words of the Text, *The Righteous perisheth, and no man layeth it to heart, &c.*

In which words, take notice of these two things.

1. Here is something said concerning the Dead.
  2. Here is something said concerning the Living.
1. Something concerning the Dead ; wherein observe these particulars.

1. A description of the persons , *Righteous* and *merciful men*.

2. A description of the manner of their dying ; which you have in two expressions in the Text , *Perisheth*, and *Taken away*.

3. There is the mercy which *Righteous* and *merciful men* have in their death ; *They are taken away from the evil to come*.

2. Here is something spoken concerning the Living , which is expressed in two particulars.

1. The stupidity and senselessness of the people under the mighty hand of God, *No man layes it to heart, no man considers it*.

2. The Generality of the persons charged with this guilt, [ *No man* ] *layes it to heart*, [ *No man* ] *considers it*.

I shall briefly open the words, and so come to the observations.

[ *The Righteous man* ] that is, the just, holy, good man, or the true and faithful man ; one that is Morally and Evangelically Righteous.

But the question is, whom the Prophet doth here understand by the Righteous man, &c.

*Jerom.*

The word in the Heb.

יָשָׁרָא signifieth properly a Righteous man, in defence ; iustorum.



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*Jerom* doth interpret the Prophets meaning to be of Christ and his Apostles, as if by a Prophetical Spirit he did look so far as Christ, and those that did bear witness to him, and so in the words of the Text he mourned over their sufferings. Others conceive the Prophet intends by the Righteous and merciful men in the Text, such holy and good men as were slain by *Manasseh*, of whom it is said, *That he shed innocent blood very much, till he had filled Jerusalem* (<sup>a</sup>) *from one end to another.*

2 King. 21. 16.  
a. De latere  
ad lacus. Vat.

But I believe the Prophets meaning to extend further, viz. to all the Righteous and Good men that were or should be taken away by death, either in his daies, or in any time afterwards. This being then, and was alwaies likely to be the complexion of the Generality of men, not to lay to heart the perishing of the Righteous man.

But to proceed, *The Righteous* [ *perisheth* ] The word may be interpreted a going into the Grave; only it may also imply an immature or unseasonable cutting off by Death, either natural or violent, from ones place or work wherein he was useful, and could very ill be spared.

אכר signifi-  
cat perditio-  
nem, sepul-  
chrum & in-  
fernum, &c.  
Leigh. Cr. Sacr.

[ *No man* ] *layeth it to heart.* This negative is not simply universal, but the meaning is, *few or none.*

[ *Layeth it to heart* ] or puts it upon his heart, to examine seriously what is bound up in so remarkable a dispensation.

שם על-לב  
ponens super  
Cor. Ar. Mont.

[ *Merciful men* ] It signifies any good or holy man, but especially a merciful man, and that in a two-fold respect.

ואנשי-חסד  
viri misere-  
cordia. Ar.  
Mona.  
Homines be-  
nigni, Jua.

1. Actively, one that shews mercy to himself and others.



Viri quos  
Dominus mi-  
sericordia sua  
complexus  
est, Cal. in  
Loc.

O'DDND

Collecti,

Ar. Mon.

Congregan-

tur, Vat.

2. Passively, one that hath received mercy from the Lord through the blood of Jesus Christ.

[ *Are taken away* ] The word signifieth Gathered, as a Shepherd gathers his flock before a storm comes, or a Master his Jewels when his house is on fire.

[ *From the evil to come* ] Or from before the face of evil, or before evil, that is, before evil comes upon the world.

I now come to the Observations, which are these three.

*Doct. 1.* Death and mortality are the portion of good men, as well as others.

*Doct. 2.* That the Death of Righteous and Merciful men is a sad angry dispensation of God towards a people.

*Doct. 3.* That when Righteous and Merciful men are taken away, it is from some evil to come.

*Doct. 1.* That Death and Mortality are the portion of Good men as well as others. The Righteous and Merciful man is taken away as well as any other. The Good mans Tabernacle is but an earthly house, and must be dissolved. Though Christ hath freed his Saints from the sting, yet not from the state of Death.

Yea the most eminent and useful Saints must come into this condition, and go this common way of all the world. A Moses must die, and a Ioshua must die; Behold, saies he, *this day I am going the way of all the earth.* As if he had said, though God hath much honoured me in my Generation, and I have been a useful instrument

2 Cor. 5. 1.  
em̄y eis  
ōm̄ia.

Iosh. 23. 14.  
Per viam uni-  
versæ terræ,  
Vat.



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instrument in his hand in conducting you his people to your promised Rest in Canaan; yet now I have in respect of dying, no more favour then an ordinary man; I must, saies he, go the way of all the earth. I might insist upon more instances in this case, but experience hath sufficiently cleared up this truth to us, that all Gods most choice working servants must at length lie down in the bed of the Grave.

Yea further, he doth many times take these away first. It was a godly *Abel* that brake the Ice, and first entred and led the way into this dark Cell; he was the first child whose teeth were set on edge by his Fathers eating the sower Grapes or Apple. *Enoch* also the best man in his Generation, lived the shortest time, when others attained some to above 900. others above 800. the least above 500. years, but of him saies the Text, *All the daies of Enoch were 365. years.*

Gen. 5. 23.

Yea let me add one circumstance more. God doth sometimes take away these holy good man, in the midst of their activity and usefulness in the world. *Moses* dies just as the people were entering into Canaan, and himself very busie in propagating and promoting that eminent and wonderful work of the Lord, and that too when in regard of bodily as well as soul strength, he was in as good a capacity to have laid the top as well as the foundation stone in that building, for saies the Text when he dyed, *his eye was not dim nor his natural force abated*, yet doth God choose that time wherein to send him away to his rest.

Deut. 34. 7.

So also *Daniel*; he dies not many years before the foundation of the Temple was laid; when as he

had.



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had been much instrumental in what was introductory to that work. And so *Steven* fell asleep when he was in the heat of his service and testimony for Christ.

Though these and many others were glorious Lights, yet they must at last burn out; though they were clouds full of water, yet they must empty themselves and be dissolved. And this God doth to shew that his cause is not supported, nor his work carried on by Instruments, but by himself.

I come now to give some reasons of this point, to shew why death is the portion of Good men as well as others.

*Reason 1.* That the members might be conformable to the head. Jesus Christ went this way to his Glory, and so must we, *He drank of this brook in the way*, and it is but fit that we should pledge him: *He tasted death for every man.*

Heb. 2. 9.

Secondly, God subjects Good men as well as others to this state, that he might thereby give them a more eminent opportunity for the exercise of their faith in his mighty and wonderful power, whereby though they die, yet they shall be raised to life again. Here is room indeed for faith to exalt and magnifie God, who is able to bring the dead, both small and great out of their Graves, and to re-unite soul and body in order to a joint participation of eternal Life and Glory in the day of the resurrection. Observe how *Iobs* faith from this rising Ground gets upon the wing, and soars high, therefore he saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after*

Job 19. 25.



after my skin worms destroy this body, yet in my flesh shall I see God.

רָעָה Om-  
nem dubita-  
tionem ex-  
cludit, & no-  
tat mentis  
firmam adhe-  
sionem, &  
rem satis su-  
perque ex-  
ploratam.

Thirdly, Holy men are gathered into the Grave, that some evill (which possibly if they had lived, they might have been instrumental in) might be prevented. We do not know what of this nature the Lord foresees as the reason why he removes them by Death. This we are sure of, that if *Hezekiah* had dyed, when he lay so desperately sick, *Manasseh* who was so great an instrument of Sin and Misery in *Jerusalem*, had not been born; neither had he shewed the house of his precious things to the Ambassadors from the King of *Babylon*, whereby he wrought so great provocation in *Israel*. Therefore the Lord to prevent evils of this nature, wherein possibly his own people may have a great hand, doth make them utterly incapable hereof, by cutting them off from the Land of the Living.

2 Kings 21. 1.  
2 Kings 20.  
12, 13, 14.

Fourthly, God doth this to make room in the world for other Saints: Trees must be drawn when they grow too thick, that the young ones may come up and thrive the better; *Moses* makes room for *Joshuah*, who ministred unto him. And *Elijah* makes way for *Elisha*, who poured water upon his hands. *Daniel* goes to rest, that the Spirit of Prophecie might rest upon *Haggai* and *Zechariah*. Yea *Jesus Christ* himself removes, that the power and wisdom of God might break forth more gloriously in those poor Fishermen whom he left behinde him to carry on the work of the everlasting Gospel.

Fifthly, God doth this in order to the perfecting of our state; we must take a voyage over this sea, before we can arrive at our heavenly Country.

Christ



John. 12. 23.

24.

Mortem suam  
sationi compa-  
rat, quæ dum  
videtur ad  
interitumTritici ten-  
dere, longe  
uberius pro-  
ventus causa  
est. Cal. in Luc.

1 Cor. 15. 36.

Heb. 11. 16.

ἐπαίξεται.

Christ himself assigns this as the reason for his death, in his answer to *Andrew* and *Philip*, saying, *The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a Corn of wheat fall into the ground and dye, it abideth alone; but if it dye, it bringeth forth much fruit.*

The same reason the Apostle gives for the death of Believers; saying, *That which thou sowest, is not quickned except it dye.* God would be even ashamed of that great Title [*Our God*] if he had no better state to bring us into, then what we are in while we remain in the body; therefore that he might do something for us, that might hold proportion with that glorious Title and Appellation, which himself hath so publikely owned, he carries them through death into that City which he had prepared for them.

Many other Reasons I might give of this Point, but these shall suffice.

I come now to the Application.

Use I.

The first Use is a Use of Information, which serves to inform us in several things.

1. It shews us what a vain thing it is for good men as well as others, to be taken with the things of this world. I confess, they see more glory, and taste more sweetness in them then others do, because they behold and enjoy God in them: yet it is a vain thing for them to set their hearts upon these things. Thou loadeest thy self with thick clay, and it may be this night thou must go whither thou canst carry none of these things with thee, and from whence thou must not return to enjoy them again. This is to be like the  
simple



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Simple Hedghog, who loads himself with Apples, and being to go through a narrow hole, they are all soon rubbed off from his back; so will it be with thee, in respect to earthly advantages, when thou goest through that narrow passage Death. Therefore remember, that when thy riches encrease, thy years increase also, and the Grave is ready for thee. Remember a Story of Constantine, who when he had shewed the King of Persia (who came to visit him) all the wealth of Rome, received this answer from that King; *Mira quidem hæc; sed ut video, sicut in Persia, sic Romæ homines moriuntur.* These are indeed (saith he) wonderful things which you shew me; but I plainly see, that as in Persia, so in Rome also men are subject to death. If the things of this world were ever so good in themselves, yet it would be a very foolish thing for us to set our hearts upon them, because we are sure in a very short time they and we must part: therefore their humour was far more generous, though not less sinful, of whom the Prophet speaks, *That they slew oxen, and killed sheep, eating flesh, and drinking wine, saying, Let us eat and drink, for to morrow we shall dye.* Therefore remember that good counsel which the Apostle gives in this case, Brethren, (saith he) *the time is short; it remaineth but both they that have wives, be as though they had none: And they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not: And they that use this world, as not abusing it: for the fashion of this world passeth away.* Observe here how the Apostle endeavours to take off these Saints from a too eager pursuit of this world upon this very argument, be-

Isa. 22. 13.

1 Cor. 7. 29,  
30, 31.

C

cause



ευρεται λωπος  
 Tempus in  
 Collecto est.  
 Hieron.  
 Tempus col-  
 lectum est.  
 Cypri.

*cause the time is short.* The word in the Greek is Metaphorical, and taken from the custom of Mariners who fold up their sails when they come near the Port; even so our time is (as it were) folded up, therefore our hearts should be loosened from the vanities of this world when we are making into our Port of happiness and glory.

And it is no less ridiculous for us to make a bussle about the honours and preferments of this world. The greatest worldly honour is but a bubble, and thou thy self art an other: The noble and the ignoble Dust are both alike in the Grave: the poorest Cottager is in that state upon the same Levell with the greatest Courtier. You that are ambitious for honours here, remember, the Grave is an open Sepulchre, which will swallow you and them too in a moment. *Severus* the Emperor, looking upon his Urn, had this Expression; *Tu virum capies, quem orbis terra non capit.* Thou shalt contain him, whom the whole world could not contain. It is a vain thing therefore to let your hearts run out to worldly preferments, seeing a moments enjoyment thereof cannot be secured to you. It is said of *Bibulus* the Roman General, that in the very day of his Triumph he was killed with a Tyle from an house: And we know that the Gallows brought up the reer of all *Haman's* Court-advancements.

2. How vain a thing is it to trust in men, seeing the best of them are subject to mortality?

First, It is vain to trust in great men, for they must dye. If they live, they may prove a broken reed to thee; but to be sure, they will die, and then what thou didst build upon them, falls with them. You then

that



## Divine Astrologie.

II

that sell your consciences to great men for their favour, upon which you lean very hard, what will you do when that Reed is broken? When an old house falls, how many Rats must shift for themselves? Therefore remember *Dauids* counsel, *Put not your trust in Princes, nor in the Son of man in whom there is no help. His breath goeth forth, he returneth to his dust, in that very day his thoughts perish. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God.* You may expect much possibly from your interest in men of high degree in the world; but know this, that they have no more security for an hours life, then he that sits upon the dung-hill. It is storied of *Casar Borgia*, that he had a very considerable interest in that Pope who lived in his time, and that he had laid many projects with him for his own advantage, and when the model of his design was completed, upon the sudden News was brought him that the Pope was dead; *Oh*, saies he, *all my contrivements are lost, I never thought to make provision against that.* So that we see how we are like to be deceived, if we make men, yea great men our confidence. But,

Secondly, It is as vain to trust in good men; for the Righteous die, and the merciful man is taken away. Godly men are the jewels and ear-rings of a Nation; but take heed you make not an Idol of them, as *Israel* once did. Though there should be no abatement in their goodness to the very last (which from the examples of former and present times especially, we can hardly hope for) yet there is no depending upon them, because we are sure they must go down to the dust of Death.

Yea, our trusting in them, is a means to carry them

*Psal. 146.*

334.  
In uno filio  
hominis sa-  
lus, & in ipso,  
non quia Fi-  
lius hominis,  
sed quia Fili-  
us Dei, *Aug.*



ευεταλως  
 Tempus in  
 Collecto est.  
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.11

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C 2

Psal. 146.

345.  
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hominis sa-  
lus, & in ipso,  
non quia Fi-  
lius hominis,  
sed quia Fili-  
us Dei, Aug.



Jonah 4. 6.

2 King. 18. 4.

[נחש]

Formam habet diminutivam; aliquid etiam indicat vilius, quasi dicas merum æsaut ærulum; liceat vocem novam fingere seu metallum, vile nempe ac nihili, *Sanct. in Loc.*

2 Cor. 5. 21.

Isa. 53. 9, 12.

Et dedit cum Impiis Sepulcrum ejus.

*Vat.*

Rom. 5. 12.

Sub morte, & mortalitas & alie communes corporis miserie simul comprehenduntur. *Estius.*

This confutes the Socinian and Pelagian Heresie, that death is the effect of our Primitive creation, in the first *Adam*, and not of our Fall in him; vid. *Parens in Loc.*

Use 2.

The second Use is a Use of Exhortation, which from the consideration of this Doctrine, serves to exhort us to several duties.

1. Often meditate upon death as a thing which will

them away the sooner. God will have no Rival; we wither the sweetest flowers by smelling too much to them. If we idolize our Gourd, God can soon prepare a worm to smite it that it die.

The Brazen Serpent quickly became *Nebushtan*, a piece of Brass, when the children of *Israel* began to go a whoring after it. Therefore to conclude this, it is both our sin and our folly, to make the best of men the object of our confidence.

Thirdly, It informs us of the weakness and imperfection of our present state; surely, were we free from sin, we should not be subject to Death; Jesus Christ himself though *he knew no sin* in regard of inherency in his nature, yet *being made sin for us* by way of imputation, *he was numbered with the Transgressors*, and *his grave was made with the wicked*. So inseparable are sin and death, that the one could not so much as be imputed to a person who was God as well as man, but the other even in him becomes a necessary consequent of it. The Apostle tells us, *That Death entered into the world by sin, and that Death passed upon all men, because that all have sinned*. Surely then, if the choicest Saints carry about with them a body of death, upon that account we may conclude it is also a body of sin.



will certainly overtake you. God hath solemnly proclaimed, that all flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, and the flower fadeth. The flower of the field withers sooner then that which is enclosed in the Garden; such a flower (saith the Prophet here) is All flesh, and the goodliness thereof. A Nestor's and a Mercurius's age must have an end. Though thy age be like a summers day, yet it must have a night. Therefore it would be much wisdom in us to consider our latter end. The Antients were wont to have their Sepulchres in their Gardens, as Ioseph of Arimathea had. And the Egyptians used to have a Deaths head upon their Tables at their greatest feasts, that in the midst of their pleasures and delights, they might have something alwaies before them to occasion a serious meditation upon their mortality. We should think every day to be our last day. It is reported of one who was invited to go to a feast the next day, that he gave this answer, *Ex multis annis Crastinum non habui.* For many years together I have not had a Tomorrow. Therefore let us diligently observe Solomons counsel, Boast not thy self of to morrow, for thou knowest not what a day may bring forth. The young as well as the old should mind this; for many times the young ones make greater haste to the grave then the old ones. The Hebrews have a proverb, That the old Camels do often carry the young Camels skins to the market. Therefore let us all make death the constant subject of our meditation. The putting death far from us, brings sin too near us; the hearkening to the Devils Doctrine when he preached, ye shall not surely die, was the sad-in-let to all manner of transgression.

Isa. 40. 6, 7.

Deut. 32: 29.

Prov. 27. 1.

Gen. 3. 4.

a. It



Acts 20. 7.

John 9. 4.

Rev. 12. 12.

Eccles. 9. 10.

Josh. 1. 1, 2.

2. It should put us upon it to work hard while we live; for we know not how soon Death may come. The continual thoughts of Death will put life into your actions. When *Paul* was at *Troas*, he preached till midnight, because *he was to depart on the morrow*. What a long Sermon did Christ preach in the 12, 13, 14, 15, 16, and 17. Chapters of *John*, in one evening, because he was to suffer the next day! Observe what he himself testifies in this case, *I must*, saies he, *work the works of him that sent me while it is day; the night cometh when no man can work*. This is that which puts the Devil himself upon vigorous action, because he knoweth he hath but a short time. Certainly, the consideration of the few daies which remain of our Pilgrimage, will put us upon much activity for God. I shall conclude this therefore with that exhortation of the wise man, *Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou [Goeſt.]*

3. You that live, supply the room and place of the Good men that die; Let there be no *vacuum*, which nature abhors: You should proceed in the Lords work where they left off. Observe what God said to *Josuah*, *Moses my servant is dead; now therefore arise thou, and go over this Jordan, &c.* They say, that when one eye is out, a man sees the clearer with the other; the loss of one increases the sight of the other. And they say also, that when a Member is cut off, *Anima retrahitur*. Oh that it were true in the case we have in hand, that Believers who yet remain in the Land of the Living, would look upon themselves obliged to double duty now, because so many



many of their fellow-workers are gone away before them to receive *the recompence of the reward.*

Heb. 11. 26.

4. This should teach us to make good use of Good men while we have them. They are not to continue long with us, therefore improve them. They are but as books lent to you for a time ; therefore transcribe as much as you can out of them, least they be suddenly sent for home by the owner. *Elisha* would not depart from *Elijah*, because he knew that he was shortly to lose the benefit of his society. We are too too apt to slight and undervalue Good men while we have them, and care not almost how uncivilly we deal with them ; but when they are gone, we see sufficient cause to reflect sadly upon our loss therein. While *Moses* lived, the people did nothing but chide with him, and sometimes talked of stoning him : But when he was dead, it is conceived they would have worshipped him ; therefore *his Sepulchre is not known to this day* : And so while *Samuel* lived, the people rejected him, and deposed him from his Government by his Sons, and would have a King after the manner of other Nations, slighting therein the counsel of God to the contrary, made known to and faithfully revealed to them by *Samuel* ; yet when he was dead, *they lamented over him*. Let us therefore get what we can out of these choice flowers while they are fragrant, lest when they are withered, we repent too late that we were such small gainers by them.

Deut. 34. 6.

1 Sam. 25. 1.

5. This should moderate our grief for our deceased Friends and Relations, especially being such as die in the Lord. There are two things which naturally arise from the Doctrine we have been speaking to,



to, that have a great tendency in them to allay our passions in this case.

1. In that they are in no other condition then what we expected, and what is indeed common to all Good men. They were under that universal and impartial Law of Mortality, *It is appointed to them to die*, and the same appointment is for all others; therefore no strange or new thing is hereby happened unto them.

2. We who survive shall not be long after them; we are under the influence of the same irrevocable decree; therefore when we also *have served our Generation by the will of God, we shall fall on sleep, and be laid unto our Fathers and see corruption*. This was the consideration wherewith David comforted himself upon the death of his child, saying, *I shall go to him, but he shall not return to me*. But I shall have occasion to speak more to this anon; therefore I shall prosecute it no further now, but go on to the second Observation, which is this.

*Doct. 2.* That the taking away of Righteous and Good men, is a sad and angry dispensation of God towards a people. Oh this is one of the sharpest arrows he hath in his Quiver. I tell you, the taking away of one holy man, is a thousand times more significant then the making of heaps upon heaps of the slain Philistims. We will shew you in a few particulars, wherein this is so sad and angry a dispensation.

1. Because Saints do possess all things. God hath made this whole world for Christ and his Church, and it is for their sakes that the Creation affords any thing

Heb. 9. 27.

Ἀπὸ κείτου,

Alludit ad patres qui thesauros sepouunt suis liberis in hereditatem.

Zaneh.

Acts 13. 36.

2 Sam. 12. 23.



thing that is either useful or comfortable to the several species that are in it. *All things*, saies the Apostle, *are yours*, &c. There would be no Gospel, no Spirit either in a *Paul* or a *Cephas*, &c. to reveal this Gospel, were it not for the Church, and so for all other mercies, either spiritual or temporal. Were but the whole number of Gods Elect once gathered out of the world, and translated into the Kingdom which is above, we should soon see an end of all the glory and perfection of this world.

1 Cor. 3. 21.  
Propter vos  
autem, Intel-  
lige Electos.  
Horum enim  
gratia sunt  
omnia. *Estius*  
in Loc.

2. They are the most useful and active men.

1. For their Brethren, they are not like *Cain*, who thought it much below him to be his Brothers Keeper. Gods people embrace all opportunities to be helpfull one to another, as fellow-heirs, fellow-Citizens, and fellow-members of the same body. When *Mordecai* was by a strange and wonderful providence advanced, he did not sit down satisfied, that now there was provision made for the safety and security of him and his family; but he useth his Interest with as much zeal and affection for the establishing of the same mercies to the whole seed of the Jews. Yea he goes yet further, and manages things so, that posterity also may reap the fruit of that great dignity and preferment unto which he was now advanced: Therefore it is said of him, that *he sought the wealth of his people, and spake peace to all his seed*. Some read it, that he spake for the peace and welfare of all their posterity: Upon this account it is a sad affliction to lose men of so noble and publick a spirit.

Esther 10. 3.  
Prolocutus est  
prosperitatem  
totius Judæo-  
rum posteri-  
tatis. *Merlin.*

2. As they are useful to their Brethren, so also to the world: it is the great happiness of the world (if

D

they



they could see it ) that they have Saints amongst them; they are the Lights, without whom you would be in utter darkness : They are the salt of the earth, without whom the whole Creation would suddenly putrifie : There are none but these, that warn the world of judgements that are coming ; as *Noah* did. Yea these are they that keep off judgements a great while ; no destruction came upon the old world, till *Noah* entered into the Ark ; no showre of wrath fell upon *Sodom*, till *Lot* was removed to *Zoar* : The innocent man, saies *Iob*, delivers the land, &c. *Lot* preserved *Zoar*, that it was not consumed with the rest of the Cities about it. *Paul* preserved all in the Ship with him, according as the Angel had said to him, *God hath given [ thee ] all them that sail with thee.* Though most of them were his Jaylors, yet he was the means of saving them all from perishing. Whereas on the other hand, one sinner destroys much good. One *Achan* troubles a whole Army. But one Christian preserves much good, and is a choice blessing wheresoever God casts his Lot. It is therefore a sore judgement to lose men of such considerable interest and usefulness amongst us.

3. It is a great affliction that such men are taken away, because there are so few of them ; of others there are enough, but these are thin sown : a Nation or a City may soon be cleared of them, they are but as the Grape-gleanings after the vintage, there is but one of a Tribe, and two of a family, therefore the loss of but one of these is a great blow to us ; But I come now to the application.

Use.

Let it be for a lamentation, that men do no more lay

Job 22. 30.

Acts 27. 24.

Eccles. 9. 18.  
Aberrantem  
vero unum  
perdere boni  
plurimum.  
Jux.



lay to heart so sad a providence as this is : We may take up the Prophets complaint in the Text, *The Righteous perish, and no man laies it to heart, &c.* Ieremias could write a whole book of Lamentations for the death of one Good man : But we rather rejoyce at it, as Tyrus did against Ierusalem, saying, *Aha she is broken that was the Gates of the people, she is turned unto me, I shall be replenished now she is laid wast.* And so those that dwelt upon the earth, rejoyced over the witnesses that lay dead and unburied in the street of the great City. But oh ye inhabitants of the world, why are ye so merry at the funeral of the Good man ? Do ye think the house will stand the faster, now the Pillars are removed ? Do ye think the breach will be the sooner made up, now he that stood in the Gap is gone ? Do ye think to see the better, now the Sun is set in the Horizon ? Oh consider, consider, it is a present great evil to be deprived of these men, but that which it bodes is far greater. It is a certain and true prognostication of some sad dismal revolution at hand ; and this leads me to the last observation ; which is this.

2 Chron. 35.  
24, 25.

Ezek. 26. 2.

Rev. 11. 8, 10.  
Nimis inhum-  
anum ne di-  
cam nequitia  
Diabolica est  
malis alienis  
lætari, affli-  
ctis insultare.  
Par. in Loc.

**Doct. 3.** That God doth usually take away his Saints and people from some evil that is to come. He brings home his shock of corn into the Barn, before the storm comes ; do you see God make hast to gather his people apace into rest ? be assured that the destroying Angel is upon the wing, ready to execute his Commission upon the world. I shall open this briefly and apply it.

1. God takes his people avay from the evil of sin vvhich is to come. The Lord vwill not suffer his chil-



Judges 2. 10.  
11, 12, &c.

dren to live to see that vvhich vvould break their hearts, and be vvorse to them then ten thousand deaths. God vvould not let the old honest Generation that had seen and been actors in the vvonderful things vvhich he vvrought for them by *Ioshua*, live to see that grand Apostacy vvhich vve find upon Record, in the *Judges* 2. 10, 11, &c. And all that Generation were gathered unto their Fathers, and there arose another Generation after them, which knew not the Lord, nor yet the works which he had done for Israel, & did evil in the sight of the Lord, and served Balaam, &c. God would not suffer his people, vvho were engaged vvith *Ioshuah* in his good old cause, to live to see a nevv upstart Generation turn aside from following the Lord, and build again the things which [ *they* ] had destroyed. I wish that something of this kind be not preached this day to *England*, in the taking away of so many of our old experienced Champions, for our spiritual and civil Liberties. Sure we are, they are taken away from some evil of sin. *David* shall not live to see the Apostacy of his son *Solomon*. Neither shall *Hezekiah* live to see the unparalleled wickedness of his son *Manasseh*. *Jebojadab* died before that grand Apostacy in *Joash* his time. *Paul* did not live to see the Church at *Ephesus* leave her first love, whereof he prophesied a little before his death, and which *Fohn* saw made good, and testified against it.

2 Chron. 24.  
15, 16, &c.  
Acts 20.

Rev. 2. 4.

2. God takes them away from the evil of punishment : When God intends to disturb the world, he calls his people before hand to rest in their beds. *Meibuselab* dies that year in which the flood came. *Elisha* dies a little before the Moabites invaded the Land.

2 King. 13. 20.



## Divine Astrologie:

21

Land. *Hezekiah* must have peace in his daies, and be removed from the sad judgements which were afterwards inflicted upon *Judah*. See also what favour the Lord shewed to good *Iosiah* in this case, *Behold, saith the Lord, I will gather thee unto thy Fathers, and thou shalt be gathered into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.* Thus graciously did God deal also with *Iehojadah*, who was taken away by death immediately before the wrath of the Lord brake forth against *Judah*, for the sins of *Ioash* and the people. But it is very remarkable what the Scripture speaks in this case concerning *Zechariah*, the son of *Iehojadah* the Priest; he was a faithful witness against that Apostacy which begun at Court, and spread it self throughout the Nation, after his Father *Iehojadah* dyed: Upon this the Kings Commandment is expresse, that he shall be stoned to death. Now observe what a comment the Spirit of God makes upon this bloody Text, *Thus Joash the King remembred not the kindness which Iehojadah his Father had done to him, but slew his son.* Though *Ioash* had been beholding only to *Iehojadah* and the good party with him for his present advancement; yet most ingratelously and barbarously he embrews his hands in the blood of his son *Zechariah*, because he bore an honest smart testimony against his and his Princes notorious declining the good old way of the Lord wherein they walked all the time that *Iehojadah* lived. Now mark what evil came upon them immediately after *Zechariah*'s death: *It came to pass, saies the Text, at the end of the year, that the Host of Syria came up against him, and they came to Judah and Jerusalem, and destroyed*

2 King. 20. 19.

2 King. 22.  
19, 20.

2 Chron.  
24. 15.

2 Chron.  
24. 22.

Ver. 23, 24.



## Divine Astrologie.

stroyed all the Princes of the people from among the people, and sent all the spoyle of them to the King of Damascus: For the Army of the Syrians came with a small company of men, and the Lord delivered a very great Host into their hand, because they had forsaken the Lord God of their Fathers, so they executed judgement against Joash, &c. You see here how sadly that year ended wherein this Good man ended his daies. This truth hath also been verified by examples of latter times. *Augustine* dyed immediately before *Hyppo* the City where he lived was taken by the *Vandals*. And so *Paris* before the taking of *Hydelburg*. In like manner, *Luther* who prophesied of the wars in *Germany*, prayed often to the Lord that he might not live to see them, wherein God heard him, and he was by death taken away from that sore evil to come. Our own times have afforded us many instances of like nature, had we but laid them to heart. A little before these wars it was observed, that many eminent men were taken away by death. Upon which, some considering serious good men did prognosticate some great and sore troubles to be even at the door, which we have seen made good, and the Lord grant that a worse event may not receive life from the death of so many Righteous and Merciful men, as these two last years have sent to the house of the Grave.

I shall give you only one Reason why we may conclude, that when good men die, they are taken away from the evil both of sin and judgement to come.

*Reason.* Because by this means the wicked who are left, have the more elbow-room to vent wickedness without controll, and so consequently, to bring down

In nostris temporibus insigne exemplum editum est in morte *Lutheri*, qui paulo ante subductus est è mundo quam Germaniæ acciderit gravis illa clades quam multis annis prædixerat dum in Evangelii contemptum, in flagitia & libidines quæ passim vigebant inveheretur. Cal.



down wrath: especially considering that by the taking away of the Righteous, there is none left to stand in the gap to turn aside that wrath. To both these the Prophet speaks notably, in *Micah* 7. 2, 3, &c. (a) *The good man is perished out of the earth, and there is none upright among men; they all lie in wait for blood, they (b) hunt every man his brother with a net: That they may do evill with both hands earnestly; (c) the Prince asketh, and the Judge asketh for a reward, and the (d) Great man he uttereth his mischievous desires, so they wrapt it up. The best of them is a Brier, the most upright is sharper then a Thorn-hedge: the day of thy watch-men, and thy (e) visitation cometh, now shall be their perplexity.* It is plain from this Scripture, that upon the Good mans perishing out of the earth, the wicked who were left behind were now doubly sinful; they were before somewhat restrained by the prayers, and tears, and warnings of the Righteous; one of their hands at least were as it were tyed up; but now the Good man being taken away, *they do evil with both hands*, saies the Text, and from thence comes the visitation and perplexity spoken of *ver. 4.* But I hasten to the Application.

*Micah* 7. 2,

3, 4.

(a) *ευλαβης*,  
reverens &  
religiosus,  
Sep.

(b) Diligen-  
ter & callide  
querit ut so-  
lent venato-  
res, *Ribera*.

(c) Princeps  
postulat ali-  
quid à mino-  
ribus, & iudex  
adjudicat

principi quod  
petit, etiam-  
si revera pau-  
peri esset ad-  
judicandum,  
ut similiter  
ille princeps  
quum iudex  
fuerit, adju-  
dicet sibi quod  
petierit, ut  
præstent sce-  
leribus suis  
mutuum favo-

rem. *Hieron.* The Princes Asking is Commanding. The Judges of the Inquisition, sent to a poor man to send them some of his Pears which they liked well; the poor man out of fear, pulled up the tree by the roots, and carryed Pears and tree and all, and presented their Lordships with them. *Hesl. Geog.* (d) Quo nomine insignem quemvis Legis Magistrum significat, &c. *Ribera*, a great Doctor or Priest. It seems the Prince had a Priest fit for his turn, who in his place would still second all his unrighteous and unjust demands, and say, They were according to the mind of the Lord. (e) *ἐπιστησεις*, Sept.

It denounces woe, woe, to that Nation or City, from the midst of whom the Lord takes away his own



own precious servants. I must upon this account proclaim the vengeance of the Lord against *England* and *London*: though there were no other concurrent signs, yet this one, *viz.* The Lords removing so fast his people by death, betokens the succession of a black and gloomy day. Oh surely the plucking up the stakes, doth plainly foretell, the hedge will not stand long. How did God threaten Israel when he took away *Ieroboams* towardly son, who was the only one in that house, *in whom was found some Good thing towards the Lord God of Israel.* The Lord, saith the Prophet *Abijah*, shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good Land which he gave to their Fathers, and shall scatter them beyond the River, because they have made their Groves, provoking the Lord to anger. Observe the connexion of these two prophecies; when he had assured the wife of *Ieroboam* that her good son should die, then he shews what should also be the event of it, *viz.* the desolation and captivity of all Israel. It is as sad, yet as true a connexion also, which you have in *Mal. 3. 17.* compared with the 4. Chap. ver. 1. In the 17. ver. of the 3. Chap. the Lord speaks of *making up his Jewels*, and in Chap. 4. ver. 1. you have this doleful threatning prophesie, *Behold the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, it shall leave them neither (a) root nor branch.* This connexion will be as true in the execution, as it is here in the threatning.

1 King. 14.  
13, 14, 15, 16.

Verf. 15.

Mal. 3. 17.  
Compare  
Chap. 4. ver. 1.

(a) Nulla  
erit eis spes  
renascendi,  
sicut evulsa  
radice plan-

ta iterum non germinant. Cyril. Verum quia aliqui surculi sine radice solent germinare post radicem, addit: Et Germen. ibid.



If this then be so, let us all seriously lay it to heart, and be not of this senseless stupid number spoken of in the Text, who did not at all consider so weighty and important a providence as this is: When Saints are taken away, a Nations or Cities wealth and strength, and whatsoever else is conducive to their preservation, are removed with them; for the truth is, these only are your true and real friends upon whom you may depend, and while you enjoy them you may expect good; but their removal preaches evil and destruction. When one desired to see *Alexanders* Treasure, he commanded his servants to shew them his many faithful friends that were about him, esteeming them all the wealth and riches he had; such a mercy are the little remnant of Gods faithful ones to *England*; all else are but Briers and Thorns; therefore if the Lord begins to destroy the foundations, and to pull down the Pillars, let us take it seriously into consideration, and go to God in faith and prayer, that what we have just cause to fear may be the issue, the Lord may graciously prevent. The Church under the influence of such a dispensation as this, resolves, saying, *I will look unto the Lord, I will wait for the God of my salvation, &c.* And *David* upon the same consideration, cries out, *Help Lord*, &c. Oh that God would lay our hearts low before him in this day of great rebuke, that we may own our guilt, and mourn over our several abominations, and through the Grace of God, not see those sad consequences, which the dying of so many good men doth portend.

Use 2.

Mica. 7. 7.  
Compared  
with ver. 2.

Psal 12. 1, 2.



## Use 3.

Job 1. 26.  
Pervenies ad  
Sepulchrum,  
Jan.

Job 17. 14.  
Ut pueri con-  
solatores hi-  
bent parentes,  
sic ego mor-  
tem & putre-  
dinem, Origen.  
Job 14. 13.

This should make us willing and desirous to die when our work is done, and God calls us home; for we shall be thereby delivered from the evil to come. We should *come to our graves*, as *Iob's* phrase is, and not be dragged to them. Why should we be so taken with life, which we have but in common with the Ant and the Pismire? And why should we be so unwilling to die, seeing we can *say to corruption, thou art my [Father]; and to the worm, thou art my [Mother.]* Thou mayest with the Swan sing sweetly at thy death, because it frees thee from present and future evils. Therefore pray with *Iob*, *Oh that thou wouldst hide me in the Grave, that thou wouldst keep me secret until thy wrath be past.*

## Use 4.

Rev. 14. 13.

Lastly, This should satisfy all those who lose relations that die in the Lord; they are removed from evil to come, and why should you grieve at this? It is observable in what sense some take those words, *[From henceforth] blessed are the dead who die in the Lord*; that is, by the prevailing of Antichrist in the world, there shall so much misery and sorrow befall the Saints, that from that time more especially, they shall be pronounced happy who die in the Lord: whereby they shall be delivered from the barbarous and inhumane cruelties of that Generation. Upon this very account Christ said to the daughters of *Ierusalem*, *weep not for me, but weep for yourselves and for your children.* The people of *Thrace* did use for this

Luke 23. 28.  
Admonet  
Christus

longe majorem fletum esse causam ex horribili quod impendit Dei judicio, ac si diceret mortem suam *Ierusalem* & toti Gentium finem sed initium malorum esse. *Cal.*



reason to mourn at the birth and rejoyce at the death of their children. And it is the resolution of the *Toletan Councel*, that Christ wept at *Lazarus* his Grave, *not because he was dead, but because he was now about to raise him from the dead.* We should not then immoderately mourn, when our godly relations are taken away from us, knowing they are freed from evil to come.

Christus do-  
luit Lazarum  
non dormien-  
tem sed resur-  
gentem.

But you will say, *They were great helps to me while they lived, and my condition is very desolate now they are gone.*

Object.

Then make God thy prop, cast all thy cares upon him. He calls thee by such a Providence as this is, to make him the object of thy Trust; and if thou obeyest herein, thou wilt find thy loss abundantly made up. Observe whom the *Psalmist* pronounces blessed, *Happy, saies he, is the man that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the Sea and all that therein is; which keepeth truth for ever, which executeth judgement for the oppressed, &c.* And a little after, he saith, *the Lord preserveth the strangers, he relieveth the Fatherless and Widow, but the way of the wicked he turneth upside down.* Now to encourage us to depend thus upon him, as one that is able to make all that good which is spoken of him, he closes the *Psalm* with a declaration of the Kingly power and jurisdiction of Christ, which he can never be deposed from, *The Lord shall reign, saith he, for ever, even thy God Oh Zion unto all Generations: Praise ye the Lord.* Observe what faith the Church did put forth when she considered how all her choice helps and relations were by death taken away from her, and could now no longer

Ans.

Psalm 146.  
5, 6, 7, &c.

Verf. 9.

Verf. 10.

Nunquid sine  
te regnabit  
Deus tuus?

Aug.



Isaiah 63. 16.  
Simplex ac  
verus sensus  
est, Domine,  
quod Pater

noster es, id adeo firmum ac stabile erit, ut etiam si jus patrum Cognatioq; omnis in terra cesset, tamen pater esse non desinas. Cal.

be useful to her. Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, yet thou Oh Lord art our Father, our Redeemer, thy Name is from everlasting.

Jer. 49. 11.

I shall conclude all, with that expression of bowels and tenderness which God makes to the Widows and Fatherless, even of the *Edomites* (a Nation with whom God deals more severely, then with any other we read of again in the Scripture) yet concerning their Fatherless and Widows, he saies, *Leave thy Fatherless children, I will preserve them alive, and let thy Widows trust in me.* As if he had said, though you all deserve to die, and both root and branch to be cut off, yet such is my compassion to all Fatherless and Widows, that even [YOURS] if they trust in me, shall be preserved by me. If then God takes this care of the Fatherless of the *Edomites*, much more then of the *Israelites*; and if the *Edomites* Widows, much more the *Israelites* Widows may safely commit themselves to him, who is the Father of the Fatherless, and the Husband of the Widow.

AND



AND now it may possibly be expected that I should close this honourable and decent solemnity with some Funeral Encomiastick, I shall not plead my unaptness for Panegyricks, or my inability, though I could hyperbolize never so much, to reach the just commendations of this Worthy, whom God hath taken from us. I might also urge his known dislike and utter detestation of such kind of praises as my Apology for omitting them. But I leave all these, and only tell you that I have not liberty and freedom in my own conscience to engage in this kind of service ; And I question not but my tenderness herein , from the consideration of the unwarrantable rise of the custom, the offence it gives to men of sincere and sober spirits, together with my conformity therein to the judgement and practice of eminent men in all ages, will free me from the imputation of singularity or neglect amongst the godly and ingenuous part of this Assembly. I shall therefore conclude with that saying of *David*, upon the death of *Abner*, which you if you please may apply to the present occasion ; the words are these , *Know ye not that there is a Prince and a great man fallen this day in Israel ?* he that is now with God , whose dust you here mourn over, was a Prince indeed in the best sense, a Prince that had power with God, and prevailed ; A great man he was, because a good man, a man of a

2 Sam. 3. 38.

Hof. 12. 3, 4.  
שדה Prin-  
cipem egit,

principatum obtinuit. It is said of Luther, Iste vir potuit apud Deum quod voluit.

large



Deus ipse qui  
nullis contra  
se viribus su-  
perari po-  
test, preci-  
bus vincitur.  
*Hieron.*

large heart and affections towards God and to-  
wards his house ; and you are to *know*, that is, con-  
sider and lay to heart, that such a man is *fallen in Is-*  
*rael*, and that too in *this day*, wherein he could fo ill be  
spared ; and withall you must likewise *know*, that he  
is removed from the evil to come.

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FINIS.

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